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"They count the day also by the three sensible differences of the sun, like the Hebrews—sunrise, they term, *Hassé kootcha mcente* [hâshi kucha minti], 'the sun's coming out';—noon, or mid-day, *Tabookòre* [tabokoli]; and sun-set, *Hassé Oobea* [hâshi âbia], literally, 'the sun is dead'; likewise, *Hasse Ookka'tòra* [hâshi okatula], that is, 'the sun is fallen into the water'; the last word is compounded of *Ookka* [oka], water, and *Etòra* [itola], to fall; it signifies also 'to swim,' as instinct would direct those to do, who fell into the water. And they call dark, Ookklille [oklili]—derived from *Ookka* [oka], water and *Illeh* [illi], dead;[68] which shews their opinions of the sun's disappearance, according to the ancients, who said the sun slept every night in the western ocean. They subdivide the day, by any of the aforesaid three standards—as half way between the sun's coming out of the water; and in like manner, by midnight, or cock-crowing, etc."[69]

The Creeks rose early, and, as we have already described, ran to the creek or the nearest water to plunge in four times before they returned to the fire. Perhaps they owed to this regulation in a measure their skill as swimmers.

Adair says:

"Except the Choktah, all our Indians, both male and female, above the state of infancy, are in the watery element nearly equal to amphibious animals, by practice: and from the experiments necessity has forced them to, it seems as if few were endued with such strong natural abilities,—very few can equal them in their wild situation of life."[70]

He attributes the deficiencies of the Choctaw in this particular to an absence of deep rivers or creeks in their country and he was so much impressed by the failing that he mentions it four times and gives it as the principal cause of the greater part of the losses they had suffered in their wars with the Muskogee.[71] How much truth there may have been in this we do not know. Whatever there was could probably have been traced to something in their environment or their customs.

While in later times, at least, the ancient Creeks did not have meals at regular hours as with us, they had two meals at irregular hours, one between 7 and 10 in the morning, the other around 2 in the afternoon. There was always a pot of sofki ready into which anyone could dip whenever the spirit moved him, and Swan says they resorted to it about once an hour.[72] This was their only supper. Labor was performed early by both men and women, and ordinarily it was laid aside about 2 o'clock, after which a ball game might be indulged in, and in the evening a dance until late at night.

[68] The etymology is probably altogether wrong.
[69] Adair, Hist. Am. Inds., p. 76.
[70] Ibid., p. 426.
[71] Ibid., pp. 388, 389–393, 394, 404.
[72] Swan in Schoolcraft, Ind. Tribes, vol. v, p. 274.

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512 The following cross-section of a Seminole Indian village "in action" is given by Bartram, and is interesting in this connection:

"As I continued coasting the Indian shore [i. e., the west shore of the St. Johns River] . . . on doubling a promontory, I suddenly saw before me an Indian settlement, or village. It was a fine situation, the bank rising gradually from the water. There were eight or ten habitations, in a row or street, fronting the water, and about fifty yards distant from it. Some of the youth were naked, up to their hips in the water, fishing with rods and lines; whilst others, younger, were diverting themselves in shooting frogs with bows and arrows. On my near approach, the little children took to their heels, and ran to some women who were hoeing corn; but the stouter youth stood their ground, and, smiling, called to me. As I passed along, I observed some elderly people reclined on skins spread on the ground, under the cool shade of spreading Oaks and Palms, that were ranged in front of their houses: they arose, and eyed me as I passed, but perceiving that I kept on without stopping, they resumed their former position." [73]

The Annual Cycle

805 821 Adair says that the Indians divided the year into four seasons, spring, summer, autumn, and winter, and numbered the years by any one of them. He gives the names of these periods in the Cherokee and Chickasaw languages. The last are Otoolpha, Tóme palle, Ashtòramóona, and Ashtòra.[74] He derives Otoolpha from "oolpha, the name of a bud or to shoot out," but I am unable to identify the word in Choctaw unless it is *álba*, "vegetation, herbs, plants, weeds," and it may be a Chickasaw term. Tóme palle signifies "bright and warm" or "warm brightness." Palle, or pálli, is a Chickasaw word and it would seem from Byington's dictionary [75] that it was later used by itself to signify "summer." The next name would be in Choctaw *hàshtula himona* or *hàshtulàmmona*, "the beginning of winter," and the last *hàshtula*. *Hàshtula* means "winter" in Choctaw as well as Chickasaw, but autumn is *hàshtulahpi*, "beginning of winter," the significance being about the same. The Choctaw, however, use *tofa* for summer and *tofahpi* for spring.

In Creek, while the distinction of four seasons was probably made, at least at times, out of regard for the sacred number four, summer and winter were, as Swan tells us, principally used in counting the years, and the months were divided into two series which were supposed to correspond to those two seasons but in fact cut both summer and winter about in half.[76] The existence of the two series

[73] Bartram, Travels, pp. 90-91.
[74] Adair, Hist. Am. Inds., p. 74.
[75] Bull. 46, Bur. Amer. Ethn.
[76] Swan in Schoolcraft, Ind. Tribes, vol. v, pp. 276-277.

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accounts for a discrepancy between the statements of Adair and Swan, the former asserting that the year began with "the first appearance of the first new moon of the vernal equinox,"[77] while the latter placed it at the time of the busk,[78] though even then the correspondence is not perfect. Nevertheless Adair says in another place that from the period of the busk "they count their beloved, or holy things."[79] Adair's first statement was no doubt influenced by a desire to square Indian and Hebrew customs, and it is perfectly evident that from the Creek point of view the busk was the real new year. The Creek months were named as follows:

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August, Hayo łáko, "much heat" (or "big ripening" month).
September, Otowoakutci, "little chestnut" (month).
October, Otowoski łáko, "big chestnut" (month).
November, Iholi or Yihuli, indicating a change in the weather.
December, Łáfo łáko, "big winter" (month).
January, Łáfo tcusi, "little winter" (month).

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February, Hotáli hási, "wind month."
March, Tasahteutci, "little spring" (month).
April, Tasahtci łáko, "big spring" (month).
May, Ki hási, "mulberry month."
June, Káteo hási, "blackberry month."
July, Hayutci, "little warmth" (or "little ripening") (month).

The list recorded by Swan, which is divided as above, is the oldest known. Other lists were made by Buckner and Herrod, Loughridge and Hodge, Gatschet, and the writer. My own was obtained from Jackson Lewis and agrees substantially with that given above except in the interpretation of the names for September and October. Lewis called these "little-change-of-weather month" and "big-change-of-weather month," respectively, deriving them evidently from *otuhi*, "damp," "moist," and a term *waski*, "to scatter," appearing in *tcki waski*, "drizzling rain." In the face of all of the other authorities this can hardly be accepted. Buckner and Herrod[80] invert the names given December and January, calling the former Łáfo tcusi and the latter Łáfo łáko. They stand alone in this. All authorities except Jackson Lewis interpret *Iholi*, "frost month," but, while this may be correct, the usual word for "frost" is *hituti*.

A note by Doctor Gatschet states that they attempted to restore the months to their proper positions in the annual cycle by inserting a supernumerary month every second year. No doubt some such device was resorted to, but it was probably only in later times that the correction was made with such regularity.

[77] Adair, Hist. Am. Indn., p. 76. A writer in Schoolcraft says "they compute the year from the budding of the trees." And he adds that it consisted of an indefinite number of moons. (Ind. Tribes, vol 1, p. 271.)
[78] Swan, op. cit., p. 274.
[79] Adair, op. cit., pp. 76-77.
[80] Grammar of the Muskoke, or Creek Language, p. 22.

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The native names for the months in Alabama and Koasati have almost passed out of memory. The following is a nearly complete list, but there is still some doubt as to whether the terms are all accurately applied. A in parenthesis indicates the Alabama term, K the Koasati term.

August, Tá'kona waya' hase', "Wild peaches ripe moon," (A).
September, ?.
October (?), Tokobe' hase', "Frog moon" (A).
November, Oki lûtca', "Black water" (water black with leaves, etc.) (A). Bohole'x tcoba', or Boholo's kona', "Whippoorwill moon" (the former a big, the latter a small variety) (K).
December, Łá'fi tcoba', "Big winter" (K).
January, Łá'fotcose', or Łá'fi otcose' "Little winter" (K).
February, ?.
March, Mahâle' hase', "Wind moon" (A and K).
April (?), Nasá'ltci hase', "Planting moon" (A and K).
May, Bá'ktco tábâtle' hase', "May haws ripe" (A and K).
June, Hase' báka'pka, "Half way month" (because the sun then turns south again) (A). Hase' tátcoláfka' (K).
July, Behe' lebátka' hase', "Mulberries ripe" (A). Behe' waya' hase', "Mulberries ripe" (K).

The Alabama term for June is given on the authority of John Scott, the chief of the tribe; the others are from George Henry, a Koasati, Celissy Henry and Charlie Thompson, Alabama Indians. The last thought that there was also a "yellow leaf" month.

On comparing the Creek and Alabama lists it is seen that four of the names agree in both and two of these, the terms for December and January, agree in application also, while the application of the term Windy moon differs so slightly that it is evidently intended for the same period. The Mulberry months in these lists are, however, two months apart, and there is evidently some mistake. This may be due to a failure in the memories of my Alabama and Koasati informants, or it may have begun in aboriginal times on account of the lack of agreement between the number of lunations in successive solar years. Evidently some rough correspondence must have been brought about in ancient days by shifting the names slightly in order to make them fit the seasonal change to which they referred. Such a shift was by no means confined to the Alabama, for it appears in the lists of Choctaw months recorded by Cyrus Byington, in which the Wind month is given as June–July, Mulberry month as September–October, and Blackberry month October–November.[a] The appearance of these names in Choctaw also shows that certain of the month names were once identical throughout the South, although at the same time it is probable that there was considerable local variation.

[a] Bull. 46, Bur. Amer. Ethn., art. Mobi.

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In the Yuchi calendar recorded by Doctor Speck five months agree with those in Swan's list, with but slight variation, both in name and in the period of the year to which they were applied. It seems rather curious that these all belonged to the summer series.[84]

Adair says of the Indians of his acquaintance: "They pay great regard to the first appearance of every new moon, and, on the occasion, always repeat some joyful sounds, and stretch out their hands toward her—but at such times they offer no public sacrifice." [85] And in another place he remarks that they "annually observed their festivals . . . at a prefixed time of a certain moon." [86]

House building was a social affair and was distributed between the spring and fall. Adair gives a very lively account of the operation.

"While the memory of the bleak pinching winds lasts, and they are covered with their winter-blackened skins, they turn out early in the spring, to strip clap-boards and cypress-bark, for the covering of their houses: but in proportion as the sun advances, they usually desist from their undertaking during that favourable season; saying, 'that in the time of warm weather, they generally plant in the fields, or go to war; and that building houses in the troublesome hot summer, is a needless and foolish affair, as it occasions much sweating,'—which is the most offensive thing in life to every red warrior of manly principles. On this account, if we except the women chopping firewood for daily use, it is as rare to hear the sound of an ax in their countries, as if they lived under the inhospitable torrid zone; or were nearly related to the South-American animal Pigritia, that makes two or three days journey in going up a tree, and is as long in returning. When the cold weather approaches, they return to their work, and necessity forces them then to perform what a timely precaution might have executed with much more ease. When they build, the whole town, and frequently the nearest of their tribe in neighboring towns, assist one another, well knowing that many hands make speedy work of that, which would have discouraged any of them from ever attempting by himself. In one day, they build, daub with their tough mortar mixed with dry grass, and thoroughly finish, a good commodious house." [87]

"They first trace the dimensions of the intended fabric and every one has his task prescribed him after the exactest manner." [88]

There was, of course, nothing like a week among them in olden times, though Bartram assures us that the Creeks at one of the towns through which he passed remained quietly in their houses on Sunday out of respect to the white people.[89] The Alabama have the following

[84] Speck, in Anthr. Publs. Univ. Mus., Univ. Pa., vol. i, p. 67.
[85] Adair, Hist. Am. Inds., p. 78.
[86] Ibid., pp. 99-102.
[87] But see p. 372.
[88] Adair, op. cit., p. 417.
[89] Bartram, Travels, p. 428.

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776 suggests that originally the Creeks may have intended by the expression and the ceremonies directed toward the sky all of the spirits in the world above collectively. But, while there is probably some truth in this view, it seems pretty clear from the statements of early writers and mention of the "One Above" by the Chitimacha, Atakapa, and most of the other southeastern peoples, that they recognized a chief among these. Such a being was undoubtedly believed in by the Natchez, for their entire social system revolved about him, and there is every reason to think it was a prevailing southern belief. Bossu says that the Alabama called their supreme deity "Soulbiéche," [20] a word probably derived from solopi, "ghost," or "spirit," and ēsa, or Isa, "to live," to "dwell."

776 821 Adair gives the Chickasaw name of the supreme deity as "Loak-Ishtō-hoollo-Aba" [Luak Ishto Holo Aba], which appears to signify "the great holy fire above," and indicates his connection with the sun. Adair adds that he "resides as they think above the clouds, and on earth also with unpolluted people. He is with them the sole author of warmth, light, and of all animal and vegetable life." [21] His name at once suggests the Uwa' shil ("Big fire") of the Natchez, which was their name for the sun, the highest object of their worship, or rather the abode of that highest object, and a connection between the Chickasaw and Natchez conceptions is thereby indicated. As to the regard in which the sun was held among the Creeks, Bartram says: "At the treaties they first puff or blow the smoke from the great pipe or calumet towards that luminary; they look up towards it with great reverence and earnestness when they confirm their talks or speeches in council, as a witness of their contracts; and also when they make their martial harangues and speeches at the head of their armies, when setting out, or making the onset, etc." [22] The idea involved, however, was probably much broader than that of the mere visible sun, because the latter was not considered a particularly imposing object. Adair says: "The American Indians do not believe the Sun to be any bigger than it appears to the naked eye. . . . Conversing with the Chikkàsah archi-magus, or high-priest, about the luminary, he told me, 'It might possibly be as broad and round as his winter-house; but he thought it could not well exceed it.'" [23] Compare, also, the statement of their beliefs which some Chickasaw are reported to have given to John Wesley: "We believe there are four Beloved Things above; the Clouds, the Sun, the clear Sky, and He that lives in the clear sky." [24]

Little else remains regarding the attributes of this deity which has not been entirely obscured by European beliefs. To show how far such beliefs had worked into the native conception, I will cite the

[20] Bossu, Nouv. Voy., vol. II, p. 48.
[21] Adair, op. cit., p. 19.
[22] Bartram in Trans. Am. Eth. Soc., vol. III, p. 26.
[23] Adair, op. cit., p. 19.
[24] Jones, Hist. of Savannah, p. 85.

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following stories regarding the "Breath Holder" which were related to one of my oldest informants, a man born in Alabama before the migration to Oklahoma, by a very old Hitchiti Indian. This man said that a child was born in a certain country and a time came in the history of those people when children were to be killed. Rather than lose their child its parents put it into a basket, pitched it with gum, and set it afloat upon the water. Afterwards it was seen by the king, who told an attendant to bring it in, and he did so. Fascinated by its beauty he adopted it and reared it. One day after he grew up this child was walking along and saw a man planting seed. He asked him what it was and the man answered "I am planting stones." Later he went to this place again, dug into the earth, and found a great many stones there. Another time when he met this man the latter had some white corn flour. He threw a handful of this into the air and it turned into white water herons found along streams, the feathers of which were used in the Creek peace dance. The old man said that the man who did this was Christ and added that "a darn Frenchman came along and killed him." The myth of seed turning into stones is recorded in various versions by Dähnhardt, in his Natursagen, vol. II, p. 95, under the heading Die Verwandlung des Saatfeld. The other is a well-known episode in apocryphal church history. The first part of the narrative is of course taken from the story of Moses.

One further point regarding this spirit deserves notice, as it is certainly not European in origin, and that is his connection, in the minds of the Indians, with the sacred fire as several times mentioned by Adair. In one place he says, "they worship God, in a smoke and cloud, believing him to reside above the clouds, and in the element of the, supposed, holy annual fire."[25] Further on he goes into this more at length, as follows:

"Though they believe the upper heavens to be inhabited by Ishtohoollo Aba, and a great multitude of inferior good spirits; yet they are firmly persuaded that the divine omnipresent Spirit of fire and light resides on the earth, in their annual sacred fire while it is unpolluted; and that he kindly accepts their lawful offerings, if their own conduct is agreeable to the old divine law, which was delivered to their forefathers."[26]

Again, he quotes a Chickasaw seer to the effect that "he very well knew, the giver of virtue to nature resided on earth in the unpolluted holy fire, and likewise above the clouds and the sun, in the shape of a fine fiery substance, attended by a great many beloved people."[27] Adair backs these statements up with the following incident, which is of more importance than his bare assertion, and especially in this connection, as it is from the Creeks instead of the Chickasaw:

[25] Adair, Hist. Am. Inds., p. 35. [26] Ibid., p. 116. [27] Ibid., pp. 92-93.

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"In the year 1748, when I[A] was at the Koosah on my way to the Chikkasah country, I had a conversation on this subject, with several of the more intelligent of the Muskohge traders. One of them told me, that just before, while he and several others were drinking spirituous liquors with the Indians, one of the warriors having drank to excess, reeled into the fire, and burned himself very much. He roared, foamed, and spoke the worst things against God, that their language could express. He upbraided him with ingratitude, for having treated him so barbarously in return for his religious offerings, affirming he had always sacrificed to him the first young buck he killed in the new year; as in a constant manner he offered him when at home, some of the fattest of the meat, even when he was at short allowance, on purpose that he might shine upon him as a kind God. And he added, 'now you have proved as an evil spirit, by biting me so severely who was your constant devotee, and are a kind God to those accursed nothings [i. e., the white people], who are laughing at you as a rogue, and at me as a fool, I assure you, I shall renounce you from this time forward, and instead of making you look merry with fat meat, you shall appear sad with water, for spoiling the old beloved speech. I am a beloved warrior, and consequently I scorn to lie; you shall therefore immediately fly up above the clouds, . . .'" [25]

In still another place he says: "The Muskogee call the fire their grandfather—and the supreme Father of mankind Esakata-Emishe 'the breath master,' as it is commonly explained." [26] Fire is called "grandfather" to the present day.[30]

After describing the method of deadening trees and clearing fields among the southern Indians, Adair goes on thus:

"With these trees they always kept up their annual holy fire; and they reckon it unlawful, and productive of many temporal evils, to extinguish even the culinary fire with water. In the time of a storm, when I have done it, the kindly women were in pain for me, through fear of the ill consequences attending so criminal an act. I never saw them to damp the fire, only when they hung up a brand in the appointed place, with a twisted grape-vine, as a threatening symbol of torture and death to the enemy; or when their kinsman dies. In the last case, a father or brother of the deceased, takes a firebrand, and brandishing it two or three times round his head, with lamenting words, he with his right hand dips it into the water, and lets it sink down." [31]

All of the facts brought out must mean that an actual connection was supposed to exist between the sun and the busk fire and thus between the celestial deity behind the sun and this fire, and, as Adair himself points out elsewhere, that the renewal of the fire was an actual renewed presence of the deity among them, the old fire having

[25] Adair, Hist. Am. Inds., p. 116.
[26] Ibid., p. 105.
[30] Cf. Bartram in Trans. Am. Eth. Soc., vol. III, p. 36.
[31] Adair, op. cit., p. 405.

[A] [i.e., Adair. -- Analyst]

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become polluted by long separation from its source.[32] It is unfortunate that we have no further information on this important point.

Swan, the only writer who has much to say of a great evil spirit, remarks that "they have an opinion that droughts, floods, and famines, and their miscarriages in war, are produced by the agency of the bad spirit. But of these things, they appear to have confused and irregular ideas, and some sceptical opinions."[33] I have already expressed doubts about the primitive character of the bad spirit but it is possible that a kind of dualism based on the opposing activities of the good and bad spirits collectively may have grown up.

Yahola and Hayū'ya were two important male deities supposed to reside together in the air without any other companionship. When novices were being instructed regarding the sacred medical formulæ and other mysteries in a way to be described presently the teacher sang songs in which the names of these two beings were mentioned very often. From the general drift of these songs it would appear that the two beings were perfect, clean, undefiled, and were in this manner implored to act as guardians and good geniuses of the pupils. To Jackson Lewis, to whom I am indebted for all of this important information, these beings seemed to endow one with strength, physical activity, and clearness of vision and thought. Yahola was also sometimes appealed to in sickness. If a person was shot and appeared to be dying some ginseng would be cut up and placed in a cup of water and a song sung over it containing the name of Yahola and appealing to his aid in this great emergency. Then the drink would be administered to the sufferer and by doing so it was thought that his life could be prolonged until a more thorough treatment could be undertaken. Also in cases of difficult childbirth the doctor would make medicine and over it utter an appeal to Yahola. "And," concluded Lewis, "this is the real Yahola, though you will find persons so named who do not know what the word means." This word was, in fact, employed in numerous war titles, and a cry called "the Yahola cry" and supposed to resemble the call of the deity himself, was uttered when black drink was taken, and on some other occasions during the annual busk. The name Hayū'ya gives us a clew to the four "Hi-you-yul-gee" from the four corners of the world who brought fire to the ancestors of the Creeks.

The being who produced thunder and lightning is identified by Adair with the supreme deity, for in one place he calls the latter "Ishtohoollo Aba Elon" (the big holy one above who thunders).[34] He tries to represent what he conceives to be the native idea when he says that the divine power of distributing rain at his pleasure

[32] Adair, Hist. Am. Inds., pp. 105, 107.
[33] Swan in Schoolcraft, Ind. Tribes, vol. v, p. 270.
[34] Adair, op. cit., pp. 93-94.

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"belonged only to the great beloved thundering chieftain, who dwells far above the clouds, in the new year's unpolluted holy fire." [35] We are here reminded of a doctor encountered by Pope, who spoke of "the great God of Thunder and Lightning and of Rain." [36] The real native idea seems to be set forth, however, in the following quotation:

"The Indians call the lightning and thunder, *Eloha* [Hiloha, is thunder] and its rumbling noise, *Rowah*, . . . and the Indians believe . . . that *Minggo Ishto Eloha Alkaiasto*, 'the great chieftain of the thunder, is very cross, or angry when it thunders' and I have heard them say, when it rained, thundered, and blew sharp, for a considerable time, that the beloved, or holy people, were at war above the clouds. And they believe that the war at such times, is moderate, or hot, in proportion to the noise and violence of the storm.

"I have seen them in these storms, fire off their guns, pointed toward the sky; some in contempt of heaven, and others through religion—the former, to shew that they were warriors, and not afraid to die in any shape; much less afraid of that threatening troublesome noise and the latter, because their hearts directed them to assist *Ishtohpollo Eloha*." [37]

Here it is said that the cause of the thunder and lightning was warfare between many celestial beings, not the prerogative of a single one.

Jackson Lewis stated that it used to be said that the thunder was a person who possessed missiles (li, the word employed here, may mean an arrow, a bullet, a sting, or a thunderbolt) and would dart them out toward the earth with great noise. There is also, they said, a long snake that rises out of the water and can produce the same kinds of noises as the thunder man, but the noises of the former are accompanied by blue lightning and are without a bolt. These two sometimes amuse each other, the thunder man making noises and throwing his bolts down while the thunder snake thunders back and shows the blue lightning. The snake is sometimes in the ground or under a rock out of sight when this happens, and the thunder man throws his bolts into the trees or rocks near by. It has been thought by some that the thunder man kills the snake with his bolts. Lewis claimed to have seen thunderbolts (tinitki inli) which looked like crystals, or at least had similar facets. Sometimes they are found where a tree has been shivered by lightning and sometimes in the water, but if one puts his hand into the water to get them the hand will become paralyzed. They are of the colors red, yellow, white, and blue,[38] and thus seem to resemble the sabĭa to be described presently, but they were not identified with these.

[35] Adair, Hist. Am. Inds., p. 92.
[36] Pope, Tour, p. 60.
[37] Adair, op. cit., p. 65.
[38] In one place I have noted the colors as "blue, black, red, and white."

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It is interesting to compare with this the notes on the subject by Tuggle, written at a much earlier period:

"The Muskogee say of lightning that a little man rides a yellow horse, and when he shoots his arrows, it thunders. Sometimes he shoots at a tree.

"When lightning—'Ah-tee-ya-hal-tee' (Atoyahăti)—strikes a tree and slightly injures it, some say this is caused by the terrapin. When the tree is torn to pieces, this is caused by the big noise (thunder)."

Tuggle recorded the following regarding the wind:

"The Wind was very destructive. The people wanted him to go away.

"The Wind said: 'I am going away to the other end of the world. I will sometimes send some of my servants back to visit you. Some will be soft and gentle, some will be rough and loud. When the end comes, the last day, I will come with great power and will sweep all to one place from the four corners of the earth.'

"So the Wind went away."

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Reference to the earth as an island has already been quoted. Further light on the native conception of it may be gained from the several creation stories, which are in fact stories of how the present order of things was instituted out of a previous order of things of an analogous nature. I have been told that there was once a long myth of this kind, most of which has been lost. The following fragments will, however, present the native idea in general outlines very well. The creation story and the flood story are so mingled that it will be well to include both.

The agent Eakins, who obtained most of his information from an Alabama Indian, says on this point:

"They believe that before the Creation there existed a great body of water. Two pigeons were sent forth in search of land, and found excrements of the earth-worm; but on going forth the second time, they procured a blade of grass, after which, the waters subsided, and the land appeared."[39]

Speck secured the following myth from a Tuskegee medicine maker:

"The time was, in the beginning, when the earth was overflowed with water. There was no earth, no beast of the earth, no human being. They held a council to know which would be best, to have some land or to have all water. When the council had met, some said, 'Let us have land, so that we can get food,' because they would starve to death. But others said, 'Let us have all water,' because they wanted it that way.

"So they appointed Eagle as chief. He was told to decide one way or another. Then he decided. He decided for land. So they

[39] Schoolcraft, Ind. Tribes, vol. i, p. 288.

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their reward here, positions of esteem in the tribe, plenty to eat and wear, and plenty of enemies to kill, for the Creek social system rewarded so well in this world virtue of the kind these Indians recognized that it was not necessary to postpone all enjoyment of it to an uncertain hereafter.[90]

Bartram adds that according to native belief not merely man but every living creature had a spirit or soul that could exist apart from the body and that some had reported that "a pattern or spiritual likeness of everything living, as well as inanimate, exists in another world."[91] This, of course, is true of practically all primitive peoples, the only question being whether the term "other world" may be properly applied here.

MISCELLANEOUS BELIEFS

Dreams and visions seen in trances were one means of learning about the spirit world, and they were very generally credited. Bartram says: "They relate abundance of stories of men that have been dead or thought dead for many hours and days, who have revived again, giving an account of their transit to and from the world of souls, and describing the condition and situation of the place and spirits residing there."[91] A curious expression was used by the Creeks when they were about to go to bed. They would say Posálkán hoboyālānās, "I am going to hunt a dream." If a man made a noise like an animal in his sleep those who heard him would say "that is his sleep (or dream) [inutcká, his sleep; imboitcka or imposálga, his dream]. If any person in a family dreamed of fire it foreboded sickness, especially bilious fever, and all of them took miko hoyanídja and afterwards dipped in the creek four times. If they happened to have no medicine they at least bathed.

When a person sneezed it was supposed that someone was saying something good about him, and he would remark "Oh yes, that is what they always say about me." There is a jesting relation regarding a man who began sneezing and kept repeating the above words, while he was really coming down with pneumonia. Next day, when his friends were asked about him, they said: "Yes, some one was saying something good about him yesterday, and now we are afraid we are going to lose him."

According to a Natchez informant, sneezing when eating meant that one would hear of a death; also that someone was talking about him. If one sneezed when he had pneumonia it was a sign he would get well.

When it began to rain after a dry spell the old Creeks would not take things in under cover too hurriedly lest the rain should stop.

[90] For some further light on this subject see the section on burial customs, pp. 326-328 in the preceding paper.

[91] Bartram, Trans. Am. Eth. Soc., vol. III, p. 27.

2: Swanton E-5 (1911-12) 1928 NNU Creek NNU

821 If the bodies of young children were not put into trees in the way elsewhere described it was thought there would be a drought.[93] If, after they had been so disposed of, it began to get dry, the people would go to the tree where the body had been placed and sprinkle water all about it.

823 That locations might be considered lucky was shown in the case of my Alabama interpreter. After he had lost two wives in succession the people said that something about the situation of his house was "wrong," so he changed it.

821 773 An Indian preacher, who, of course, was glad to see Biblical resemblances in native lore, told me that there was a story of a great and long-continued drought in which the people were fed on bread and meat by The One Above. This bread is said to have been "something like white peas" (lady peas).

796 The annual busk was the principal occasion with them. Bartram observed in one town that they kept Sunday in his time out of respect to the white people,[94] but this custom could never have been very widespread.

SACRIFICES

782 224 Sacrifices or offerings similar in kind were made by all of the southern Indians. Adair says:

"They sacrifice in the woods, the milt, or a large fat piece of the first buck they kill, both in their summer and winter hunt; and frequently the whole carcass. This they offer up, either as a thanksgiving for the recovery of health and for their former success in hunting; or that the divine care and goodness may be still continued to them. . . . Formerly, every hunter observed the very same religious economy; but now it is practised only by those who are the most retentive of their old religious mysteries. . .

"The Muskohge Indians sacrifice a piece of every deer they kill at their hunting camps, or near home; if the latter, they dip their middle finger in the broth, and sprinkle it over the domestic tombs of their dead, to keep them out of the power of evil spirits, according to their mythology. . .

"The common sort of Indians, in these corrupt times, only sacrifice a small piece of unsalted fat meat, when they are rejoicing in their divine presence, singing Yo Yo, etc. for their success and safety [in case they have lost none of their companions]: but . . . both the war-leader and his religious assistant go into the woods as soon as they are purified, and there sacrifice the first deer they kill. . .

"They who sacrifice in the woods, do it only on the particular occasions now mentioned; unless incited by a dream, which they esteem a monitory lesson of the Deity." [95]

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[93] See p. 256. [94] Bartram, Travels, pp 455-456. [95] Adair, Hist. Am. Inds., pp. 117-119.